

جس وقت
تھی اور عمر
میں
مناجہ تھیں
اور کب تک
پر جہاں کہیں
بھی میں بھی
دیہی تھی تو
سپاہ اور پھر
ہو گیا اور
کسی کو گالی
کی ٹوسے
مل گیا اس
آدمی سے
جواب دیا
ہوں اور میر
اور کہاں جا
اس سے کچھ
سخت ٹکڑ
میری بچھ
معلوم ہو
کبھی شہ
معلوم ہوتا
اور رعایا
سرگرمی سے
کے سر در
ذمی شعور

SUPPLEMENT TO THE NÚR AFSHÁN

VOL. 3.

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No. 13

Editorial Notes.

We are interested to observe the concern that some of our Arya friends manifest in regard to the work of the missionaries. In an article recently reprinted from the *Gujrati* by the *Lahore Tribune*, an Arya writer undertakes to show why missions have been a failure in India. One of the reasons assigned for this alleged failure is the ignorance of the average missionary of social etiquette and general good manners. He says that the average villager could teach these missionaries important lessons in ethical culture. It may console this writer to reflect upon the probability that some of these unfortunate missionaries may acquire some lessons along these lines of neglected study from the many thousands of villagers who were added to the Christian community during the past year.

The *Arya Patrika* of March 18th contains a suggestive article on *Hinduism: its Past and Present*. Its claim that the original faith of the Hindus was monotheistic we cheerfully accept. The proofs are clearly set forth in the learned article by Dr. J. W. Brooks which we conclude in this week's issue of the *Núr Afshán*. The claim however that idolatry dates from the Buddhist period cannot be maintained. It was the common worship of the Hindus long anterior to the rise

of Gautama Buddha, who instead of being a propagator of idolatrous ideas was distinctively a reformer antagonistic to both caste and idolatry. Buddhism failed even as an ethical system for want of a positive doctrine of God.

But to return to the article under notice, it is significant to observe the definite statement that Hindu idolatry is doomed. "Whether it be replaced, by the monotheism of the Arya Somáj or of any other system of religion will be considered hereafter but as far as the question of its continuance is concerned, it is bound to disappear. Death is inevitable and nothing can prevent it."

This writer is equally convinced that the caste system must go if India is to be regenerated on Social lines. The fact is noted that the vilest men are retained in Hindu Society so long as caste is maintained, while "a man, however respectable and religious he may be," who "chances to partake of anything touched by a Mussalman or a Christian, is doomed for ever." He is not very sure that the needed change will soon be accomplished. Of one thing he is sure; that "contemplated from the standpoints both of religion and Society Hinduism is doomed."

THE TUNG which this writer wants, the IDEALS both in religion and society which he craves, he can find in the faith of the Christian. The Arya Somáj needs to abandon the impractical so-called Vedic Dharma and to

accept the teaching of Him who is the Light of the World. Let the devotees of Vedic Dharma honestly contrast the teaching of Dyanand with that of Jesus—let them open their eyes and see the characters of these Heads of the two systems and we cannot doubt they will accept Him through whose teaching they have already come to see the folly of idolatry and Hindu caste.

Another Arya writer, referring to the reported indifference of many people in America to the claims of Christianity, advises the missionaries "to stay at home and take care of their own kith and kin who are turning away from God." This writer does not consider that if the missionaries had been moved by motives like this, there would have been neither Brahmo-Somáj nor Arya Dharma. These systems owe their rise to the labors of thousands of men and women who leaving their kith and kin have spent their lives in promoting that system of scientific, moral and religious education, which has opened the eyes of educated men everywhere to the errors of Hinduism. Unlike the promoters of Aryaism, they have not only broken down, but have also built up, a system of morals and religion everywhere presents in the institutions of the Christian Church in India. No, my friends, much as we love our kith and kin, we feel that we cannot leave you yet. This Kingdom of God needs our services in India. The bulwarks of



Hindu idolatry and caste are badly broken and are doomed to utter destruction. The trend of India's thought is distinctly towards Christianity. You are adopting her methods, her language, her morality, her culture and civilization, and much of the teaching of her sacred literature. We believe God will lead you to adopt also the life which is by the faith of the Son of God.

The foregoing points out strongly the fact that the controversy of the 20th Century missionaries will not be so much on the ground of doctrinal statement as that of *life*—not so much as to a *creed* as to *right living*. The preaching even now is more and more a holding up of Jesus Christ in contrast with those who pose as rivals for the homage of men. There will also be a stronger witness for the Gospel of Jesus in the regenerate lives of professing Christians. Let "Christ and His Righteousness" be the watchword of the advancing armies.

The Football Maniac.

A Chicago writer describes the football maniac in the following graphic manner:

"Then there is the football maniac. He is found along the side lines, on the bleachers and in the grand stand. He may be old or young, and he may not be a collegian at all. It is a remarkable fact that the most violent maniacs are those who have no personal interest in the game.

Unlike the student, he does not attempt to follow the intricacies of the game. He is too frenzied—too far gone with the ecstasy of fanaticism. He wears out his voice after about ten minutes of play, and after that he croaks and barks.

Listen to him: "Go on! Go on! Push 'em over! That's the stuff! Hooray! Good boy! Good boy! Aw, they're easy! They're easy! Say, who told you you could play football? Smash 'em! Through the center! Aw-w-w-w! Aw! Yip-yip-yip! Lookatemlookatem! Upet 'em! Go it, She-kaw, go it. She-kaw, go it—aw, rats! Hey! You! Hey! Foul tackle! Foul tackle! Chicago's ball! Chicago's ball! Chicago's ball! What's that? Rotten! That wasn't four downs! Rotten! What's the matter with that umpire? Rotten! Put him

out! Say, why don't you watch the game? Rotten! Stop 'em, Shekawgo! Stop 'em! Stop 'em! That's the stuff! Oh, I don't know! Stop 'em! Stop 'em, Stop 'em!" etc., etc., etc.,

After an hour and a half of this the maniac is in a sad condition, and so are those who are near him"

Current Thought.

PRIMITIVE THEISM.

Continued.

IV

Prescott testifies that even the Aztecs recognized the existence of a "Supreme Creator and Lord of the universe" ("Conquest of Mexico," Vol. I, p. 57).

Ebrard shows that with the Canaanites, and the heathen Shemites, traces of the same downward development may be noted.

Regarding the ideas of the early Babylonians, we find in "Smith's Chaldean Account of Genesis" (p. 73) portions of a primitive account of creation as interpreted from a fragment of an ancient clay tablet. Duncker concludes from it that the Babylonians in the earliest times worshipped *one God Ilu*,—the same God that the Hebrews called *El*. Yet among them there was a very rapid decline; for as early as the time of Herodotus we find recorded against them infamous religious rites that are too abominable for mention (*vid.* Herodotus, Book I, § 199).

At the head of the Assyrian pantheon stood the "Great God"—Asshur. His usual titles are, "The Great Lord," "The King of all the Gods," "He who rules supreme over the Gods" (Rawlinson's Herodotus I, p. 482, 2d ed.) sometimes "The Father of the Gods." His place is always first in invocations.

Rawlinson says ("Ancient Monarchies," II, p. 1), speaking of the Babylonian and Assyrian religions, "Each of them without any real monotheism commences with the same pre-eminence of a single deity."

In speaking of the confusion that is apparent at a later time among the deities of the Babylonians, he adds ("Ancient Monarchies," Vol. III, p. 26), "It may be suspected from such instances of connection and quasi-convertibility that an esoteric doctrine known to the priests and communicated by them to the kings taught the real identity of the several gods and goddesses which may have been understood by the better instructed to represent not distinct and separate be-

ings but the several phases of the divine nature. Ancient polytheism had, it may be surmised, to a great extent this origin; the various names and titles of the Supreme which designated his different attributes, or the different spheres of his operation, coming by degrees to be misunderstood and to pass, first with the vulgar, and at last with all but the most enlightened, for the appellations of a number of gods."

The following is a hymn of praise as it has been translated from an ancient tablet (*cf.* Budge "Babylonian Life," p. 145):

"In heaven who is great? Thou alone art great.

On earth who is great? Thou only. When thy voice soundeth in heaven the gods fall prostrate.

When thy voice soundeth on earth the spirits kiss the dust.

O thou, thy words who can resist? Who can rival them?

Among the gods thy brothers thou hast no equal.

God my creator, may he stand by my side.

Keep thou the door of my lips.

Guard thou my hands, O Lord of Light.

O Lord, who trusteth in thee, do thou benefit his soul."

(*cf.* also "Records of the Past," III, 137).

The religion of the Chaldeans was, in its outward aspect, a polytheism of a very elaborate character; yet the God "Il," or "Ra" (the Cushite equivalent), stands at the head of the pantheon. He is represented with few attributes, and is looked upon as "a fount and origin of Deity," as the "Father of the Gods" (*cf.* Rawlinson "Ancient Monarchies," I, pp. 110-114). Who can doubt that this God "Il" was originally the same supreme God *El* or *Elohim* that the Hebrews worshipped?—the same God who is still worshipped under the name of Allah?

Some of the early Accadian hymns as used by the first settlers of Babylonia show that they were not very far removed from the primitive monotheism. The following is quoted by the late Mr. Brace (*vid.* "The Unknown God," by O. Loring Brace):

"Merciful one, begetter of the universe;
Father long-suffering and full of forgiveness,
Whose hand upholdeth the life of all mankind.

Lord, thy divinity like the far-off heaven filleth the wide sea with fear.

First-born, omnipotent, whose heart is immensity.

Lord, the ordainer of the laws of heaven and earth whose command may not be broken.

Thou holdest the rain and the lightning, defender of all living things.

There is no god who at any time hath discovered thy fulness.

In heaven who is supreme? Thou alone art supreme.

On earth who is supreme? Thou alone.

As for thee, thy will is made known in heaven and the angels bow their faces.

Thy will is made known upon earth and the spirits kiss the ground."

We subjoin a portion of another prayer as translated by Prof. Sayce. It is remarkable for its penitential character and is believed to belong to a period earlier than the seventeenth century B. C. (*vid.* "Records of the Past," VII., 153).

It is even suggested that Abram may have used some of these Accadian prayers before he departed out of Haran (*cf.* Gen. xii.).

"My Lord in the wrath of his heart hath punished me.
I cried aloud, there was none that would hear me:

I am in darkness and trouble; I lifted not myself up.

To my God my distress I referred, my prayer I addressed.

How long, O my God, shall I suffer?
O Lord, thy servant thou dost not restore.
In the waters of the raging floods seize his hand!

The transgressions he hath committed let the winds carry away.

My transgressions are before me; may thy judgments give me life."

Looking finally at the Chinese, it seems that originally they acknowledged only one God, the invisible Lord—*Te*, or the supreme Lord—*Shang-Te*, a conscious, all-seeing, all-hearing, incorporeal and omnipresent one who gives life, endues with wisdom, rewards the good and punishes the evil.

Dr. Wm. A. P. Martin, of the Royal University of Peking, who is pronounced by Dr. Ellinwood to be, in this department of learning, without a peer, says: "There is no need of extended argument to establish the fact that the early Chinese were by no means destitute of the knowledge of the true God. They did not indeed know Him as the Creator, but they recognized Him as supreme in providence and without beginning or end." The "Book of Odes" speaks of *Shang-te* as seated on a throne, and the oldest records state music was invented for his praise.

Paul Sen, a cabinet-minister of the Ming dynasty, on becoming a Christian, gave as his defence that the Christian God was the same as *Shang-te*.

The first mention in Chinese history of religious worship is where the emperor Shun sacrificed to *Shang-te*; (the supreme ruler, or *Goo*). "Thereafter he sacrificed specially to *Shang-te*; sacrificed with purity and reverence to the six honored ones; offered appropriate sacrifices to the hills and rivers, and extended his worship to the host of spirits" (from the *Shoo King*, as quoted by Prof. Douglas).

Prof. Douglas says ("Confucianism and Taoism," p. 12): "The worship of *Shang-te* at least had previously existed. It is to this supreme being that all the highest forms of adoration have been

offered in all ages. By his decrees kings were made and rulers executed judgment. In his hands were the issues of life and death; and he whom he blessed was blessed, and he whom he cursed was cursed. In all probability there was a time when the worship of *Shang-te* was the expression of the pure monotheistic faith of the Chinese. By degrees, however, corruption crept in, and, though *Shang-te* always remained the supreme object of veneration, they saw no disloyalty to him in rendering homage to the powers of nature which they learned to personify, and to the spirits of their departed ancestors, who were supposed to guard and watch over, in a subordinate manner, the welfare of their descendants."

It is not surprising that in translating our Scriptures into Chinese a majority of our missionaries use "*Shang-te*" and regard it as a proper appellation of the true God.

Thus, in our rapid survey, we have been unable to find any nation with a history in which there cannot be discovered traces of an early monotheism.

We have failed to find anywhere the least indication of an upward movement from fetichism to polytheism, or from polytheism again to a dawning monotheism.

Among all nations, as left to themselves, on the other hand, we have marked a constant decline—a most decided tendency to sink from earlier and purer conceptions of God to later and more materialized ideas and to grosser forms of worship.

There is also to be observed among all nations traces of a common primitive history.

The tradition of the flood, of paradise, of the serpent and the fall, reappear over and over again among the early traditions of the various branches of the race among peoples the most diverse.

All this seems to point to a common ancestry; and it seems to us unquestionable that these common ancestors of the different branches of the human family bequeathed originally the knowledge of the true God as a heritage to be shared by their entire progeny.

THE PULPIT IN INDIA.

Sermons should not be interspersed with quotations from books. God's truth must be declared with God's authority, confirmed by facts and principles from personal experience. And even when quoting from the Bible, passages should not be strung

together. Scriptural texts, when injudiciously employed, mar the harmony of the discourse, and divert the attention from the main train of thought. Stereotyped, hazy forms of phraseology ought also to be avoided. No lawyer who is anxious to make an impression upon the jury, even though composed of educated men, indulges in legal verbiage. He uses simple language, homely rather than classical, and never the obsolete vocabulary of the legal trade. And the necessity for using current speech is more imperative in a country like India, where there is such a large unbelieving population. It was a pleasure to hear Dr. Fairbairn. He discussed very knotty problems of philosophy without affecting the unintelligible jargon of the metaphysician, and treated religious topics without employing a single word sanctioned by theology. He spoke as an ordinary man to ordinary men, in the speech in which they every day communicate with each other on mundane matters. The same may be said of the preaching of Mr. Meyer. He spoke to us on purely religious themes, but he did not betray the theologian either by his language or his gestures. He spoke in a natural tone and manner, and in the language in which an educated gentleman, who has high and exalted matters to set before his audience, employs, and succeeded in drawing every evening, wherever he has been, large multitudes of cultivated men and women.

In this matter we have the example of our Lord himself. Though intimately acquainted with the sacred literature of his country, he did not derive his phraseology from it. The language of sincerity and deep feeling is natural, original, its images and metaphors are either coined in the mint of the speaker's own mind or borrowed directly from the storehouse of nature. He speaks of the grass of the field, the lilies of the valley, the fox that lives in a hole, or the bird that builds its nest in a tree; and such phraseology is universally understood and felt, and becomes the common heritage of mankind. The experiences of human consciousness are uniform and they ought to be expressed in universal language.

And is not one repelled by the air of heartless formality and pedantry that characterises the discourses of those who are in the habit of quoting authorities? One feels that the speakers are mere parrots, repeating what they have no personal knowledge of, and what they have no right to declare. The preacher ought to teach with authority from the data



furnished to him by his own experience, and in proportion to his sincerity and depth of personal knowledge shall be the impression which he will make upon his audience. When addressing an assembly of unbelievers, the Christian apologist may quote from their books, but even then citations ought to be few, and from works of the highest authority. It is best, however, to appeal to their reason or moral sense, and challenge them to think and judge for themselves as God's rational and responsible creatures. *Christian Patriot.*

Telegrams.

London, March 23.

Both countries appear satisfied with the terms of the Nile agreement. Mr. Garstin, of the Egyptian Works Department, after paying a visit of inspection on the Upper Nile, reports that to a great extent the country southward of Omdurman is extremely unhealthy, and presents no practical advantage to any civilized Power. *The Times* commends these facts to the advocates of the Cape to Cairo Railway.

London, March 23.

In the house of Commons to-day Mr. Brodick announced that America proposed a *modus vivendi* in the matter of the Alaska boundary.

London, March 23.

The British North Borneo Company is issuing 350,000 new shares.

Bombay, March 23.

At the annual meeting of the Bombay mill-owners, Sir George Cotton spoke upon the critical condition of the industry caused by the heavy fall in yarn. In addition Japan had increased her spindles fifty per cent, and the Japan and China mills forced their products on the market under cost. Bombay mills had to face, not only bad markets, but three years of plague, which increased the cost of production. The yarn markets were firmer, and there was no tendency to sell below cost. The time for handsome profits had gone, and in the future they would have to be content with smaller returns. With the raw material on the spot, and an abundant supply of experienced cheap labour, Bombay mill owners had a considerable advantage over Eastern competition.

Peshawar, March 23.

Colonel Le Merchant, Commanding the Hampshire Regiment, was shot dead to day by a fanatic at the Station sports. Two Pathans have been captured.

Bombay, March 23.

The final sitting of the plague Commission was held to-day.

Director General Harvey said he was unable to give the definite results of his inquiries into inoculation amongst the Khojas.

Professor Haffkine, examined as to the relative effect of the supernatant fluid in his prophylactic and the sediment maintained that he had devised a plan producing and employing supernatant fluid for inoculation with the object of reducing the proportion of deaths to cases amongst the inoculated. The results justified his expectation entirely, but he did not take that as final confirmation of his theoretical grounds. With regard to the presence of common microbes in some of the bottles of prophylactic, the introduction of such microbes should be carefully avoided but the conditions under which it happened

that the introduction was not prevented were such as to secure the elimination of all possible source of danger from it.

Sir Anereu Wingate estimated the plague mortality in Bombay Presidency, up to March 3rd, at 95,000. Belgaum and Dharwar districts showed a mortality of 17,000 and 30,000 respectively.

Agra, March 23.

The notorious decoit Gordahna, who created a panic about six months ago by escaping from the central Jail, has just been captured by the Agra police. He established such a reputation for brutal cruelty, that his name was synonymous with murder and pillage. His arrest has given the greatest satisfaction. Gordahna began his criminal career in 1882, when he stabbed three European soldiers and received ten years' imprisonment. On his release in 1892 he renewed his dacoities and murders. He was arrested in 1896, but escaped from police custody and shot dead the policeman who had him arrested. He was again captured, but escaped the gallows for five years' imprisonment, long before the completion of which period he broke out of jail. Six months ago, when violent crime again broke out, culminating in the sensational murders during the Lieutenant-Governor's visit here, a reward of Rs. 1,000 was offered for his capture, dead or alive. He was drunk when arrested, and offered no resistance, but was armed with an express rifle, broadsword and a revolver.

London, March 24.

Negotiations between Russia and Britain regarding their differences in China have assumed a practical shape, and an early conclusion is hoped for.

London, March 24.

The Hungarian Minister of Commerce, replying to an interpellation in the Legislature, declared that the Indian countervailing Sugar Duties Bill was contrary to a treaty with Great Britain. He admitted that bounties were becoming daily more untenable but do not justify the Indian Act.

London, March 24.

Terrible accounts are being received of famine, accompanied by typhus, in Sanara and other Russian provinces on the Volga.

Parachinar, March 24.

The Chamkannis have made full submission. A full representative *jirga* came in to Captain Roose Keppel to day and agreed to the conditions imposed by Government. Three hundred muzzle-loaders were surrendered this evening, and 50 breach loaders are to be given in within ten days. All the prisoners captured by the Chamkannis during their recent raids have been already set free. The prisoners taken by us will be halted at Rawalpindi till all the breach-loaders have been given in.

London, March 25.

Desperate fighting has taken place to the northwards of Manila. The American troops, after clearing the rebel trenches and capturing the railroad, swept the Filipinos towards Malabon. The American loss is estimated at 100, and on the side of the Filipinos at 300.

London, March 26.

The American troops at Manila are advancing slowly against the insurgents. Owing to the difficult nature of the country their losses in the recent engagements are over 100. Fighting continues, but the Filipinos decline to give pitched battle. The Filipinos are estimated to have lost 100 in killed alone.

Later.

Despatches from Manila state that the American troops are to-day close upon Malabon which is in flames. Their losses to-day are less severe than has been the case for some days past. Improved gunboats are bombarding Malabon, which the Filipinos are evacuating. An attempt to intercept their retreat having failed.

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